For what purpoſe were the paſſions implanted? That man by ſtruggling with them might attain a degree of knowledge denied to the brutes; whiſpers Experience.

Conſequently the perfection of our nature and capability of happineſs, muſt be eſtimated by the degree of reaſon, virtue, and knowledge, that diſtinguiſh the individual, and direct the laws which bind ſociety: and that from the exerciſe of reaſon, knowledge and virtue naturally flow, is equally undeniable, if mankind be viewed collectively.

The rights and duties of man thus ſimplified, it ſeems almoſt impertinent to attempt to illuſtrate truths that appear ſo incontrovertible; yet ſuch deeply rooted prejudices have clouded reaſon, and ſuch ſpurious qualities have aſſumed the name of virtues, that it is neceſſary to purſue the courſe of reaſon as it has been perplexed and involved in error, by various adventitious circumſtances, comparing the ſimple axiom with caſual deviations.

Men, in general, ſeem to employ their reaſon to juſtify prejudices, which they have imbibed, they cannot trace how, rather than to root

root them out. The mind muſt be ſtrong that reſolutely forms its own principles; for a kind of intellectual cowardice prevails which makes many men ſhrink from the taſk, or only do it by halves. Yet the imperfect concluſions thus drawn, are frequently very plauſible, becauſe they are built on partial experience, on juſt, though narrow, views.

Going back to firſt principles, vice ſkulks, with all its native deformity, from cloſe inveſtigation; but a ſet of ſhallow reaſoners are always exclaiming that theſe arguments prove too much, and that a meaſure rotten at the core may be expedient. Thus expediency is continually contraſted with ſimple principles, till truth is loſt in a miſt of words, virtue, in forms, and knowledge rendered a ſounding nothing, by the ſpecious prejudices that aſſume its name.

That the ſociety is formed in the wiſeſt manner, whoſe conſtitution is founded on the nature of man, ſtrikes, in the abſtract, every thinking being ſo forcibly, that it looks like preſumption to endeavour to bring forward proofs; though proof muſt be brought, or the ſtrong hold of preſcription will never be forced by reaſon; yet to urge preſcription as